



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

sity involve redemptive experience or moral transformation. To be sure, the consciousness of the church passed from the primary force to a theological theory concerning that force—a theory which reacted helpfully indeed upon the consciousness; but it cannot be shown that the church began with such a theory. The distinctively Christian forces making for righteousness are often operative even today apart from that theological theory which the author would treat of as their necessary condition. That force is indeed a proper and necessary object of theological thought, but theology did not make that force effective in character, but showed that it was the ultimate reason for the new life which came into the world.

GEORGE B. FOSTER.

THE UNIVERSITY OF CHICAGO.

THE NEW APOLOGETIC, five Lectures on True and False Methods of Meeting Modern Philosophical and Critical Attacks upon the Christian Religion. By MILTON S. TERRY, D.D., LL.D., Professor in Garrett Biblical Institute, Evanston, Ill. New York: Eaton & Mains; Cincinnati: Curts & Jennings, 1897. Pp. 199.

TO POINT out the lines along which present-day apologetics must move is the object of this little book. The author, after a historical review of attacks and apologies, shows in three successive chapters how, in his judgment, the skeptical attacks of philosophy, of criticism, and of rival religions are to be met. This threefold division compels the author to place the attacks of natural science under the head of philosophy—which is using the term philosophy in a very loose sense. We notice, also, the term monism is scarcely employed with absolute accuracy and consistency; and its three divisions—idealistic, materialistic, and pantheistic—are not exclusive, since the last may also be materialistic or idealistic. A closing chapter deals with the positive apology, where the apologist takes the aggressive and boldly urges the claims of Christianity. This chapter is in need of an organic principle, and, lacking this, makes the impression of being loosely drawn. There are some statements in the book that are not as clear as they should be. If (p. 77) the implication is that the design-argument is now of no value, we dissent from it. The following statement is liable to be misunderstood:

These facts suggest that the highest and most powerful religions originate in special revelations of God to an individual, who thereby becomes the

incarnation of a divine ideal. To some extent every such ideal is God manifest in flesh (p. 125).

The assertion is apparently made (p. 125) that there is no ground for the distinction of natural and revealed religion. This is misleading; for, properly understood, there is a clear-cut distinction between them.

Our author's treatment of miracles is obscure. He seems to be afraid to assert their essentially supernatural nature. If he means merely to adopt the position of Bushnell, he should have stated it more plainly. Besides this, he unfortunately minimizes their evidential value.

Dr. Terry, however, has written a book worthy of high praise in many respects. He has no sympathy with that subjectivism which regards Christianity merely as a kind of mystical life. He holds uncompromisingly the position that Christianity is a system of objective truths that must be vindicated. His statement of these truths (p. 45) is comprehensive and well-put. In the argument against pantheism he properly distinguishes between it and the doctrine of divine immanence that we all ought to hold. The position as to evolution and its compatibility with theism and Christianity is the one held by most apologists today. The author shows very wisely that it is not a matter of life and death to apologetics to defend the absolute inerrancy of the Scriptures. That the apologist must be prompt to recognize the good there may be in other religions is well brought out. The fact that Jesus Christ himself is the great and crowning apology of Christianity is rightly emphasized. Dr. Terry is a writer of irenic spirit and judicial poise. His style is, as a rule, perspicuous and popular.

BENJAMIN LEWIS HOBSON.

McCORMICK THEOLOGICAL SEMINARY.

---

THE AMBASSADOR OF CHRIST. By JAMES CARDINAL GIBBONS, Archbishop of Baltimore. Baltimore, New York, London: John Murphy & Co., 1896.

THIS is a book of over four hundred pages, and contains thirty-one chapters. It has also an interesting preface, and a good index. It is an extended pastoral address to the priests of the Roman Catholic church in the United States. The author writes as though the priests were immediately before him. He directly addresses them. In scores